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Appointment of Basanta Bogati as Subba of Dailekh

Royal order to Basanta Bogati: "You had been appointed Subba of Dailekh by the Chautara and Sardars. We hereby confirm that appointment. Take proper care of forts and other installations (Gadhi, gaunda) and make necessary arrangements for the administration of that region in consultation with the bhardars stationed in Kumaun, in such a manner that our interests are served and you get credit."

Shrawan Sudi 15, 1854. (July 1797).  
Regmi Research Collection Vol. 25, p. 544.

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A Kipat Grant By King Prithvi Narayan Shah

Royal order to the villages of Nagarkot, Nuwagaun, Nayagaun, and Gahirigaun.

"During the conquest of Nepal (i.e. Kathmandu Valley), our great grand father (i.e. king Prithvi Narayan Shah) had granted khet and pakho lands to you as kipat. We hereby reconfirm that grant. These four villages shall appropriate what has been customary, and use the lands as kipat subject to doko-boko services and payments."

Saturday, Poush Sudi 4, 1857 (December 1800)  
Regmi Research Collection, Vol. 19, p. 25.

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Gorkha During the Licchavi Period

By

Dinesh Raj Pant

(Dinesh Raj Pant, Gorakhako Itihasa (A History of Gorkha), Kathmandu: the author, 2041n (1985), Vol. 1, pp. 3-10).

The Licchavi period is of great importance in the history of Nepal. There are many reasons for such importance. One main reason is that Nepal's authentic history begins from the Licchavi period.

King Manadeva's place in the history of the Licchavi period is of great importance. So far, about 200 inscriptions of the Licchavi period have been found, the earliest being the changu inscription of king Manadeva. Manadeva thus installed the earliest inscription found so far in the history of the Licchavi period. It was in the Vikrama year 1937 that publication of Licchavi inscriptions started for the first time. In that year, Bhagawanlal Indraji published 15 inscriptions of the Licchavi period. During

the subsequent 102 years, (that is, until 2039 Vikrama), about 200 Licchavi inscriptions have been found. Even then, it is interesting and surprising that the Changu inscription of Manadeva remains the earliest Licchavi inscription. It bears the date Jestha 386 Samvat (522 Vikrama). Since this inscription indirectly concerns Gorkha also, which is the main subject of our study, we shall say a few words on it.

When King Dharmadeva died suddenly, his son, Manadeva, ascended the throne. He was quite young when he became king, so feudal chiefs (Samanta) in the east and the west did not obey his orders. Manadeva, who was skilled in the science of arms, could not tolerate such behavior. He planned to suppress those feudal chiefs with the help of his maternal uncle. Those in the east were easily suppressed, but the feudal chief of the western areas across the Gandaki river proved more obdurate. Manadeva, therefore, crossed the river with his troops, horses, and elephants, defeated the feudal chief of Mallapuri, and returned to the capital.

In his inscription, Manadeva has used the plural number for the feudal chiefs of the east. This means that there were more than two chiefs in that area. On the other hand, the inscription refers to only one feudal chief in the west. This shows that Manadeva's father, Dharmadeva directly ruled over the territories extending to the Gandaki river, and that the territories on the other side of the river were under the jurisdiction of a feudal chief.

This shows that the Gorkha region, which is situated on the eastern side of the Gandaki river, was one of the territories that was ruled directly from the capital. Thus there is an indirect connection between Gorkha and the earliest inscription of the Licchavi period.

Manadeva thus succeeded in suppressing the rebellion which had started immediately after he ascended the throne. He ruled for more than 41 years without any challenge to his authority. He was succeeded by his son, Mahideva, who ruled for about a year. He was succeeded by his son, Vasantadeva, who was a minor. Vasantadeva was, therefore, unable to rule with a firm hand. It was from his time that the tradition of bhardars playing a prominent part in the administration started. The tradition continued throughout Vasantadeva's long reign, as well as that of his successor. Vasantadeva was succeeded by Manudeva, Vamanadeva, Ramadeva, and Ganadeva, in that order. During Ganadeva's reign, Bhaumagupta became more influential than the other bhardars. We are not in a position to say whether or not Manudeva, and the other kings who succeeded Vasantadeva were his descendants. The Licchavi dynasty proceeded from father to son during the reigns of Vrishadeva, Shankaradeva, Dharmadeva, Manadeva, Mahideva, and Vasantadeva, but no authoritative evidence is available to show what happened thereafter. Bhaumagupta's influence started during the reign of king Ganadeva and remained unchanged during the reign of king Gangadeva as well. Bhaumagupta, who is mentioned in

King Shivadeva's first inscription, was removed through the joint efforts of Shivadeva and Amshuvarma. The latter then occupied his place. Amshuvarma gradually strengthened his position, and, after Shivadeva, became the supreme ruler. He started a new era, a knowledge of which is essential for understanding the history of Gorkhat

After Amshuvarma, Udayadeva of the Licchavi dynasty, whom he had designated as Yuvaraja, became king. Udayadeva, however, did not reign long, and was succeeded by Dhruvadeva. Like the Licchavi kings who reigned before Amshuvarma's time, Dhruvadeva came under the influence of a bhardar, Jishnugupta. Dhruvadeva was succeeded by Bhimarjunadeva. Like Dhruvadeva, Bhimarjunadeva remained under the influence of Jishnugupta and his son, Vishnugupta.

Narendradeva then became king after removing both Bhimarjunadeva and Vishnugupta. He was succeeded by his son, Shivadeva II, who in turn was succeeded by his son, Jayadeva II. All these three kings actually wielded supreme power. Among Narendradeva, Shivadeva II, and Jayadeva II, the last two are intimately connected with Gorkha. We have therefore to say something in this regard.

The last available inscription of king Narendradeva, found at the Pashupati Vajraghar, is dated Jestha 103 Samvatt. It does not identify the era. Different scholars have expressed different opinions about the era introduced during the time of Amshuvarma. According to the Sumatitantra, a work on astrology compiled in the valley of Nepal between 633 and 936 Vikrama, the era.\*/It has already been proved that the era used during the Licchavi period had kartik as the first month of the year. The inscription thus belongs to 737 Vikrama, for  $103+633 = 736$ , and 1 must be added because the month is Jestha. This shows that Narendradeva was reigning until Jestha 737 Vikrama. The inscription refers to Shivadeva as dutaka.

The Lagantol (Nala) inscription of Jestha 118 Samvat (752 Vikrama) mentions the name of king Shivadeva. It was installed by Dhruvashila and his brother, Anangashila, of Nala village. The inscription shows that Shivadeva II had already become king at some time between 737 and 752 Vikrama.

Shivadeva II had thus already ascended the throne by 752 Vikrama. An inscription installed by him four years later, that is, in 122 Samvat, has been found inside the Gorakhnath Cave at the Gorkha Palace behind the big bell installed by the Queen-Mother, Rajendralaxmi, in 1840 Vikrama. The inscription has been installed at the place where earlly is sown during the Dashain festival. Because of the big bell, it is very difficult to make a copy of the inscription. The inscription has 31 lines. It contains the words "Maharajadhiraja ... vadeva". We have seen that Shivadeva II had already ascended the throne by 118 Samvat (752 Vikrama). The Balambu inscription of 129 Samvat (762 or 763 Vikrama) mentions Shivadeva II as king. There is, therefore, no doubt that the king referred to as " ... vadeva" in the 122 Samvat inscription is none else than Shivadeva II. The inscription mentions only

\*/ beginning 563 Vikrama is the Manadeva era.



the year, 122 Samvatt, but not the month. It belongs to  $663+122=785$  756 Vikrama. It was issued from the Kailasakuta-Bhawana. The word "... nudhyata" follows. On the basis of other inscriptions of the Licchavi period, including those installed by Shivadeva II himself, it is obvious that the text should read "Bappa-Padamudhyata" (favored by the feet of his father). The title "Parama-Bhattaraka-Maharajachiraja", used by Narendradeva and his Licchavi successors, follows. It is unfortunate that the words that follow are illegible. Had they not been so, it would have been possible to know the name by which Gorkha was called at that time. Because those words are illegible, the question by what name Gorkha was called at that time must remain unanswered for the time being.

The inscription next contains the words "Vajra-Bhairava-Bhattaraka." This makes it clear that there was a deity called Vajra-Bhairava in Gorkha at that time. Vajra-Bhairava is a Buddhist deity of the Vajrayana sect. There is a shrine of Vajra-Bhairava even now at Upallakot, above the Gorkha Royal Palace. The priest of the Vajra-Bhairava shrine functions as priest of the Gorakhnath shrine also. Even now, ritual offerings are sent on ceremonial occasions from the Gorkha Royal Palace for worshipping Vajra-Bhairava. The term Karana-Puja means a religious ceremony performed on a special occasion. This shows that special religious ceremonies were also performed at the shrine of Vajra-Bhairava.

The word "Bhumi" occurs in the next line of the inscription. This indicates that lands had been endowed as guthi to provide for religious ceremonies.

The inscription refers to "Pana" and "Purana" at many places. These terms denote coins used at that time. It is clear that provision had been made for money also to finance religious ceremonies at the shrine of Vajra-Bhairava.

The term "Vaditra" has been used twice. This shows that arrangements had been made for playing on musical instruments during religious ceremonies at the shrine of Vajra-Bhairava.

The term "manika" is also used at several places in the inscription. This shows that provision had been made for grains for religious ceremonies at the shrine of Vajra-Bhairava. Both money and grains had thus been provided for such ceremonies. Had the inscription not been damaged, we would have been able to know for what purposes provision for money and grains were made.

The inscription contains the term "Pancharanga Chitra Karmana"; which shows that the idol of Vajra-Bhairava was painted in five colors. References to ritual food offerings (naivedya) and holy water (jala) follow.

There is no doubt that the inscription would have shed much light on Gorkha had it not been damaged. We should, however, be grateful that an indirect evidence can be had from the inscription of Manadeva in the beginning. There is no reason why we should not feel satisfied at having been able to find this inscription, the earliest found in Gorkha, in whatever form it may be.

The latest inscription of Shivadeva II found so far is located at Balambu. It is dated 129 Samvat, the fifth day (Panchami) of the lunar month, but the month is illegible. The inscription was thus installed in 762 or 763 Vikrama. This makes it clear that Shivadeva II was reigning until 762 or 763 Vikrama. The earliest inscription of Jayadeva II found so far is dated Jestha 137 Samvat (771 Vikrama) and is found at Chyasaltol in Patan. Jayadeva II thus seems to have ascended the throne some time between 762 or 763 Vikrama and 771 Vikrama.

At Hanuman-Bhanjyang, east of the Gorkha Royal Palace, there are several idols at the same place. They include ancient idols of the Shiva family, as well as a modern Saraswati idol. There is a Licchavi inscription also at that place, which was installed by King Jayadeva II. It is even more damaged than the inscription of King Shivadeva II. The first 14 lines alone are somewhat legible, but the date cannot be read.

Like the above-mentioned inscription of Shivadeva II, this inscription was also issued from the kailasakuta-Bhawana. Among the titles of Jayadeva II, only the following portions are legible: "Licchavi-Kulambara-Chandra" (The moon in the firmament of the Licchavi dynasty), "Bhaguvat-Pashupati-Bhattaraka-Padanugrihita" (Blessed by the feet of God Pashupatinath), and "Maharajadhiraja-Paramashwara." Jayadeva is mentioned thereafter. The inhabitants of Gorkha are described as "Janapadaloka". The words before "Janapada" are not legible, so that we cannot know by what name Gorkha was called at that time.

The inscription mentions "Sarvadeva", that is, Mahadeva. This shows that there was an idol of Mahadeva at that place. References have been made to "Bhumi" and "Manika" as well, thus indicating that lands had been endowed and that the rents were used to finance religious ceremonies. If the inscription of Shivadeva II showed that an idol of the Buddhist deity, Vajra-Bhairava, had been installed in Gorkha, Jayadeva II's inscription shows that an idol of Mahadeva had also been installed.

The Pashupati inscription is the last inscription of Jayadeva II found so far. It is dated Kartik 157 Samvat (790 Vikrama). Jayadeva II was succeeded by Vijayadeva. No inscription of Vijayadeva has been found so far; so there is no evidence to show when Jayadeva II's reign came to an end. It is thus not clear when the Gorkha inscription was installed. But it cannot have been installed before 762 or 763 Vikrama, and may have been installed a few years after 790 Vikrama.

The inscriptions of both Shivadeva II and Jayadeva II are thus in a greatly damaged condition. We have thus been deprived of much of what we could otherwise have learnt. But in any case the inscriptions show that both Buddhism and Shaivism were followed in Gorkha.

The outline of the history of the Licchavi period until Jayadeva II is somewhat clear, but the subsequent history is shrouded in darkness. Some inscriptions of the Licchavi period after Jayadeva II have been found, but they shed no light on the subject of our study, the history of Gorkha.

#### References

1. Dhanavajra Vajracharya, Licchavi Kalaka Abhilekha (Inscriptions of the Licchavi Period) Kanpur: Institute of Nepal and Asian Studies, Trichuwan University, 2030 (1973).
2. Dinesh Raj Pant, Licchavi Kalaka Chaloka Samvat (Eras used during the Licchavi Period), Kathmandu: Punya Bahadur Shrestha, 2038 (1981).

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#### Morang, 1785 A.D.

Aswin Badi 10, 1842 (September 1785): Gangaram Thapa and Jasya khawas were appointed Joint Subbas in the Kanaka-Tista region with the Hanumanadatta Company under their command.

Regmi Research Collection, Vol. 25, p. 1.

Poush Badi 13, 1842 (December 1785): Jasya khawas was replaced by Bali Thapa as Co-Subba in the Kanaka-Tista region, comprising the districts (Jilla) of Patharghatta, Hattighisa, Dhajjan, Madanpur, Chakchaki, and Sanyasikatta on Amanat basis. He was empowered to collect revenues from different sources in these districts from Baisakh Badi 1, 1842 (April 1785), pay the emoluments of troops stationed there, and transmit the surplus to the treasury (khajana). He was also authorized to appropriate the perquisites (dastur) of the Subba of Vijayapur.

Regmi Research Collection, Vol. 25, pp. 19-20.

The same day, the following royal order was sent to Gangaram Thapa, "We have replaced Subba Jasya khawas by Subba Bali Thapa. You two brothers shall now jointly collect revenue and administer justice. Submit accounts of collections. Hand over to him half of whatever may have been collected there so far."

Regmi Research Collection, Vol. 25, p. 20.

Bali Thapa was also granted the three moujas of karwana, Angachhi, and Bhadwa in Morang district, previously held by Benudhar Jaisi, for paying the emoluments of troops stationed at Nizam Tara fort.

Regmi Research Collection, Vol. 25, pp. 20-21.

In addition, Bali Thapa was concurrently appointed as subedar of the Naya Sri Varahadal Company, replacing Jasya Khawas, and granted Jagir lands in Naulpur and elsewhere.

Regmi Research Collection, Vol. 25, p. 21.

On Poush Badi 13, 1842, the Jagir lands of the Naya-Sri Varahadal Company in Rajgadh, Jhapa, in the Kamala-Mechi region, were placed under the jurisdiction of Bali Thapa, replacing Jasya Khawas. He was empowered to appropriate revenue from all existing sources on those lands.

Regmi Research Collection, Vol. 25, p. 21.

The same day, the Chaudharis, Kanugoyes, Mokaddams and ryots of the Bhotgaun area were informed of the replacement of Jasya Khawas by Subba Bali Thapa and ordered to provide him with necessary assistance and cooperation.

Regmi Research Collection, Vol. 25, p. 21s

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### The Rape of Garhwal

By

Dr. Shiva Prasad Dabral "Charan".

(Continued)

Twelve years previously, when the Gorkhalis had invaded the eastern part of Garh and Langurgarh, no Garhwali had been willing to side with them against his own king. But now Garhwali officials were convinced that the Garhwal royal dynasty had come to an end. They believed that this was the result of the curses of the queens of Salim Shah (Suleiman Shukoh) and Jaya Kirti Shah, murder of the Brahman brothers Ramapati Khandudi and Dharanidhar Khandudi, and oppression of the people, and that the Gorkhalis were only an instrument. Garhwali officials accordingly started extending cooperation to the Gorkhalis. All leading officials had received land grants from the state on a tax-free basis. They obtained free labor and cash income from these lands, so that they were able to live in comforts. These lands would have been taken away from them had they not extended cooperation to the Gorkhalis. Moreover, they could be charged with treason for not extending such cooperation. Amara Simha Thapa summoned all officials, Sayanas, Kamins, and other respectable people (bhala manush) and directed them to maintain law and order in the Kingdom. He also reconfirmed their land grants. This shrewd step on the part of Amara Simha Thapa made it necessary for them to invite refugees back home and persuade them to continue cultivating their lands.

Hardly had the Gorkhalis finalized necessary administrative arrangements in Srinagar than they received reports from the military commander of Doon that Pradyumna Shah had reached there with his troops. Pradyumna Shah had left his family at Kanakhal and proceeded to Saharanpur. There he raised a sum of Rs. 150,000 by mortgaging his throne, and an additional Rs. 50,000 by mortgaging the ornaments and other valuable objects of the temple of Badrinath. With the help of the Gujar, Sardar Ramadaya Singh of Landhaur, he assembled a force of about 12,000 men composed of Ramghads, Pundirs, Gujars, and Rajputs. A Gorkhali force led by Amara Simha Thapa, Bhaktibir Thapa, and Ranajit Kunwar meanwhile reached there from Srinagar. On May 22, 1860 (January 1804) a fierce battle was fought in the plain of Lhadbuda, about half a mile away from the palace of Guru Rama Raya. Pradyumna Shah's two brothers, namely, Parakrama Shah and Pritam Shah, and his two sons, namely, Sudarshan Shah and Devi Simha, were present in the battlefield. Pradyumna Shah's Chief attendant (Chopdar) received three sword wounds, and his head was practically cut into two through another sword thrust from the left cheek to the right ear. Pradyumna Shah stood his ground bravely, with Shaligrama and the Gita in his arms. He was on horseback near his camp talking to Miyan Dulal Singh of Prithvipur when he was struck by a shot fired by Ranajit Kunwar. His troops then began to run away from the battlefield. The battle thus came to an end.

It seems that Parakrama Shah, Pritam Shah, Sudarshan Shah, and Devi Simha remained safe. Parakrama Shah then left immediately for his father-in-law's place at Hindur (Nalagadh) without any care for the funeral rites of Pradyumna Shah, whereas Sudarshan Shah and Devi Singh escaped to Kanakhal along with some faithful servants.

Amara Simha Thapa showed due respect for the body of Pradyumna Shah. He covered it with a shawl and sent it to Hardwar under the escort of Surajan Singh Rawal of Dalanwala and other persons. It is possible that the escort included some Gorkhali soldiers also. Because Sudarshan Shah and Devi Simha could not be found, the last rites were performed by Devi Simha. Pritam Shah was grieving the loss of his brother and the disappearance of his nephew, but was captured by the Gorkhalis and sent to Nepal.

According to Hari Krishna Ratudi, the Gorkhali Sardars sent Pradyumna Shah's body with great honor to Sudarshan Shah in Hardwar, and the body was cremated with great pomp. Bhaktadarshan following Ratudi, says that the cremation took place at Jwalapur in Hardwar. Miyan Prem Singh's version, however, is more credible. It is possible that the body of Pradyumna Shah was cremated by Pritam Shah at Hardwar. After the cremation, Pritam Shah was captured by the Gorkhalis. Sudarshan Shah and Devi Simha too could have been captured had they been present there. Pradyumna Shah had at least one queen and some slaves with him at Kanakhal. Had Pradyumna Shah's body been sent to Sudarshan Shah, one or two of them would certainly have become a Sati. But no evidence is available to show that this happened.

Panic spread in the Doon Valley as soon as the news was received that Pradyumna Shah had been killed. People left their villages and fled to the mountains. The Gorkhalis tried their best to lure them or intimidate them to go back to their village but no one did so. The Gorkhalis started looting the Doon Valley, so that the entire region became desolate. For full one year, no one returned to his home, and no land was cultivated. The Gorkhalis, thinking that Mahant Harasevak was a supporter of Pradyumna Shah, imposed restrictions on his movements and confiscated the lands of the Guru-Darbar.

Back in Srinagar, the Gorkhalis tried to enlist the cooperation of prominent people and top-ranking officials. Maularam was a reputed poet, philosopher, painter and ideologue of Srinagar. His fame had spread even to Kantipur, the capital of Nepal. Chautariya Hastidal Shah and other Gorkhali commanders tried to win him over to the Gorkhali side. They asked him to describe the origin of the royal dynasty of Garh and the events that took place during the reign of the important kings. Chautariya Hastidal Shah, Amara Simha Thapa, and other Gorkhali bhardars were very pleased to hear his accounts. They reconfirmed Maularam's Jagir village, as well as the allowances he used to get from the Kingdom of Garh. They assured him that he would be able to <sup>to</sup> forcibly taken away Maularam's concubine, Laxmi. Amara Simha Thapa promised to find her out and restore her to Maularam. However, the poet refused to accept her back. Amara Simha Thapa, pleased at this, presented him a horse and also honored him with robes, weapons, and a gold head dress with his own hands. The Gorkhalis won over Maularam in this manner and consulted him in important matters.

<sup>to</sup>live happily in the Gorkhali Kingdom. Parakrama Shah had After the assassination of Ramapati Khancudi and Dharanidhar Khandudi, the influence of the Saklani brothers, Shishram and Shivaram, started growing. They received the villages of Salenani, Deuri, Athoor, Kotpudiyar and Sonargaon as Jagir. The Saklani, collaborated with the Gorkhalis in the beginning. According to Miyan Prem Singh, Jwalaram Saklani turned traitor after the battle of Khadbuda and became a collaborator of the Gorkhalis. However, during the Nepal-East India Company war, Shivaram went over to the East India Company's side.

The sons of Ramapati Khancudi and Dharanidhar Khandudi, namely, Gajadhar Khandudi and Krishnadatta Khandudi, and their brothers, namely, Krishnananda and Harshapati, collaborated with the Gorkhalis like the Saklanis. All these four persons were appointed as Dafdari in 1861 Vikrama (A.D. 1804). Amara Singh Thapa wrote to the court of Nepal that these Khandudis had been given the task of pacifying the peasantry, collecting the revenue, bringing back the peasants who had fled to the plains, restoring lands to cultivation, resettling depopulated villages, and maintaining land revenue records, and that they were performing their duties faithfully. However, on the eve of the Nepal-East India Company war, the Khandudis had developed contacts with Rutherford.



All officials of the kingdom of Garh, high or low, Sayanas and Kamins, influential people, and sycophants thus offered active cooperation to the Gorkhalis and succeeded in retaining their Jagirs and other privileges. Some of the Garhwali troops joined the Gorkhali army. Garhwali officials started running the administration according to the orders of the Gorkhalis. The independence of the kingdom of Garh and the Garhwali people thus came to an end.

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#### Bandha Land Grants During Bahadur Shah's Regency

In June 1785, Bahadur Shah assumed power in Kathmandu in the capacity of Regent. The following bandha lands were made a few months thereafter:-

- (1) On Aswin Badi 10, 1842 (September 1785), 14 khets (1,400 muris) of rice fields at Ikhadol and elsewhere, along with homesteads, were confirmed as bandha in favor of Shaktiballabh Bhattacharya on payment of Rs. 1,421. "The mortgage shall be redeemed when the money is paid back."

Regmi Research Collection, Vol. 25, pp. 1-2

- (2) On Kartik Badi 7, 1842 (October 1785), one dihi (homestead) in Markhu Valley, previously held by Chhatra Simha Pradhan, was granted as bandha to Shiva Narayan Khatri on payment of Rs. 201. "The mortgage shall be redeemed when the money is paid back."

Regmi Research Collection, Vol. 25, p. 4.

- (3) On Kartik Badi 7, 1842 (October 1785), 96 ropanies of land and the attached homesteads at Paknajol and Thabahil in Kathmandu were granted as bandha to Ranabhanjan Pande on payment of Rs. 1501. "The mortgage shall be redeemed when the money is paid back." The lands were previously held by Balakrishna Jaisi and Harilal Pandit.

Regmi Research Collection, Vol. 25, p. 4.

- (4) Poush Sudi 13, 1842 (December 1785): 200 muris of rice-fields held by Kuber Padhya and Srikrishna Padhya, along with the attached homesteads, were confirmed in their possession under bandha tenure on payment of Rs. 878. "The lands shall be returned when the money is paid back."

Regmi Research Collection, Vol. 25, p. 22.

- (5) Falgun Sudi 2, 1842: 240 muris of rice-fields and attached homesteads, previously held by Tikaram Padhya, Jivu Jaisi, and Dasharath Tiwari, to Tikrama Pantha for Rs. 3,513. (RRC, Vol. 25, p. 33).



- (6) Falgun Sudi 2, 1842: 590 muris of rice fields and attached homesteads, previously held by Karunakar Adhikari, to Bhagirath Jaisi and Bishen Jaisi for Rs. 3,501. (RRC, Vol. 25, p. 33).
- (7) Falgun Sudi 2, 1842: 300 muris of rice fields and attached homesteads, held by Gajadhar Tiwari, were granted to him on bandha tenure for Rs. 775 in Taklung (Gorkha). (RRC, Vols 25 p. 35).
- (8) Falgun Sudi 15, 1842: 50 muris of rice-lands, confiscated from Chamu kakryal in Deurali, were granted on bandha tenure to Gobinda Pantha. (The figure is not legible). (RRC, vol. 25, p. 48).
- (9) On Chaitra Sudi 11, 1842, Gobinda Pantha was similarly granted 50-muris of rice-fields along with the attached homesteads and forests in Deurali on bandha tenure on payment of Rs. 121. (RRC, Vol. 25, p. 52).
- (10) Falgun Sudi 15, 1842: Mahadev Upreti of Chainpur was granted 120 muris of rice-fields (held by Tularam Jaisi) and attached homesteads (held by Patharam Pathak and Jagatmani Basnyat) on bandha-bitala tenure on payment of Rs. 637 and 8 annas. (RRC, Vol. 25, p. 48).

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### Kut-Thek Allotments in the Eastern Hill Region

#### 1. Rawa

Rice-lands situated in the Rawa area (of Majhkarat)s which had been assigned as jagir to the Srinath, Devidatta, Kalibux, and Purano-Gorakh kampu/Paltan, had remained uncultivated because irrigation channels were damaged. The tenants (mohi) left the area, so that the Jagirdars could not get their rents.

Kashidatta Padhya then submitted the following petition to Kathmandu:s "For two or three years, we have been paying rents on these uncultivated lands from our own property. We have now repaired the irrigation channels and reclaimed the lands through our own labor. After we reclaimed the lands in this manner, another person obtained an allotment of 77 muris in his name.s... It is not proper that lands which we have reclaimed through our own labor should be allotted to another person."

The following royal order was then issued through General Jung Bahadur Kunwar in the name of Kashidatta Padhya on Saturday, Magh Sudi 4, 1902 (January 1846);

"The previous allotment is hereby cancelled, and the rice-lands, totalling 208 muris in area, are reallocated to you from the harvest of the year 1903 Vikrama on payment of a thek rent of Rs. 74 and 1 anna, in addition to levies on winter crops, the ghiukhano levy, the chardam-theki levy, and other customary payments. Pay the

prescribed rents to the Jagirdar every year. If no Jagirdar has been designated, pay the rents to the headquarters (Dafdarkhana) of the appropriate Paltan through the local Chitaidar. Do not cut trees standing near dams and irrigation channels. Do not clear scrub-land for cultivation on the borders of rice-fields. Damaged irrigation channels shall be repaired collectively by the tenants (mohi). No remission shall be granted in the rents if you keep the lands uncultivated. With full assurance, pay the prescribed rents and use the rice-lands:

<u>Particulars</u>		
<u>Area</u> (In muri)		<u>Thek Rent</u> (Rs/Annas)
30	...	Rs 11-12
26	...	Rs 10-4
26	...	Rs 10-4
26	...	Rs 10-4
23	...	Rs 7-13
77	...	Rs 23-12
<u>Total: 208 Muris</u>		<u>Rs 74-1</u>

Regmi Research Collection, Vol. 62, pp. 523-25.

## 2. Khotang

Royal order to Vishnubhakta Padhya and Vrajalal Padhya:

"Rice-lands in the Khotang region, totalling 287 muris (including 28 muris of additional lands detected in the holding), which have been assigned as Jagir to the Srinath, Devidattas Kalibux, and Purano-Gorakh Paltansa are hereby allotted to you from the harvest of the year 1903 Vikrama on payment of kut-Thek rents amounting to Rs. 135 (including Rs 7 for the additional area of 28 muris). The previous allotment has been cancelled. Pay Chardam-theki and other levies and provide loans, to the Jagirdar-landlord (talsing) in the customary manner. In case dams and irrigation channels are damaged, repair them through your own labor. Construct embankments, apply water and manure, and cultivate the rice-fields. With full assurance, pay the prescribed kut rents and use the lands."

Regmi Research Collection, Vol. 62, pp. 525-26.

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Royal Orders of Kartik Badi 8, 1865

Water-Mill in Patan

A water-mill (ghatta) at Bahaphal in Patan, as well as 5 ropanis of Pakho lands at Dukhanjol, were granted to Machhindra khawas.

Land Grant to Dilaram Gurung

"The Swanro lands known as Saimrang had belonged to you, but was granted by the Amali to Chamu Lama.s We hereby restore these lands to Warchok. Pay the customary dues and provide the customary services."

Adhiya Land Allotment

100 muris of rice-fields in the village of Ekangsyardu, as well as pasture lands at Deurali, were allotted to Atal khadka on adhiya tenure. He was also required to pay the kharchari tax on pasture lands, and chardam-theke and ghiukhane levies on rice-fields, at current rates as well as loans to his landlord up to the value of the adhiya rents

(1) Chhap Grants

The chhap lands granted to kaji Chamu Bhandari in the Macchegaun area of Kathmandu were reconfirmed.

(2) To Nain Simha Budha

"We hereby cancell the chhap grant made to Samsha Khatri in Thaiba and grant the lands to you as chhap.s"

(3) To Agam Simha and Umer Simha

A tract of land situated north of the Mahabharat Mountains, south of the Manik-Daha Lake, east of the Bakuwa-khola river and west of the Baijani-khola river in khotang, had been granted as chhap to Jokhan Thapa and Vidya Thapa. The grant was cancelled and the lands were granted on chhap tenure to Agam Simha and Umer Simha on payment of Rs. 41 a year.

(4) To Rama Krishna Khadka

Lands at Betali (Chisankhu) being occupied by Rama Krishna khadka were granted to him on chhap tenure. The owners (mukhiya) homestead was exempted. Revenue from taxes on other homesteads in the holding was made payable to the local kot.

(5) To Indra Simha Budha

Rituvarna Thapa and Nayan Simha Thapa's chhap lands in Tokha were reallocated to Indra Simha Budha on the same tenure.

(6) To Laxmipati Upadhya

Manaram Lama's chhap lands across the Raghupatal-Khola river were reallocated to Laxmipati Upadhya on the same tenure.

(7) To Ranajit Thapa

Masadal Shahi's chhap grant in Salyan was cancelled, and the lands were granted to Ranajit Thapa on the same tenure.

The kascharai Tax

Royal order to collectors (amala, amani, ijaradar) of the kascharai tax in Morang district: "The kascharai tax had been waived on cows from the Vikrama year 1850 (A.D. 1793). We have now received reports that (local authorities) are collecting a Salam levy in consideration of that exemption. We have granted authority to Rama Krishna Jaisi Chapagain to impose a fine on those who have made such unauthorized collection."

In a separate order, the fine was commuted to a one-time (khatami) payment of Rs. 501.

Jagir Assignment to kaji Jaspau Thapa

From Baisakh Badi 1, 1866, the mouja of Dharmapur in Mahottari district, previously assigned to Jabar, was included in the Jagir of kaji Jaspau Thapa. The mouja yielded an annual income of Rs. 1,350, exclusive of raja-anka (crown) revenues.

Jhara Labor in Bheri-Mahakali Region

Royal order to Brahmins, Chuni ryots, Jogis, Sanyasis, Bhats, and other inhabitants in the Bheri-Mahakali region: "You are hereby ordered to provide Jhara labor for the repair and construction of Sanghus, forts, rest-houses, ferry-points (ghat), tracks, etc. in that region. Fighting is going on at the front, and if the tracks are not kept open, you shall be severely punished."

The Macchindranath Shrine

A sweeper at the shrine of Sri Macchindranath at Patan died. Mohinaike Lakhe, a resident of Kayaguthi tol, was appointed his successor with a khangi of 14 ropanis of rice-fields. He was also granted exemption from the saunefagu and other taxes, as well as from forced labor (Jhara, bath, begar) obligations. The order added, "If you do not provide regular and punctual services, you will be dismissed. If you remain regular and punctual, the position will belong to you and your descendants."

Disbursement Order

Dittha Jabardast Sen was ordered to make the following disbursements from revenues collected from mines during the Vikrama year 1865:-

Shortfall in the <u>khengi</u> of the Kalicatta Company	...	Rs. 308-1½
Income for three years from lands which were included in the <u>Purkot-Guthi</u>	...	Rs. 15-0
		<hr/> Rs. 323-1½ <hr/>

Hides and Skins

Royal order to Jagirdars, Birtaowners, and landowners and functionaries of all categories (Guru, Purohit, Bhaiyad, Gotiya, Chantariya, Kaji, Sardar, Kapardar, Khajanchi, Subba, Subedar, Najiki, Jesthabudha, Birtaowners, Bitalab-holders, Mohariya-holders, Chhap-holders, etc.) in the region situated west of the Kali (Gandaki) river and east of the Bheri river, except in Nisi, Bhujji, and Athgaun, which have been assigned as khuwa to kaji Bhimsen Thapa.

"Each bhote, hunter, and sino-eating family in the areas under your jurisdiction shall supply one piece of buffalo-hide, or tiger, bear, or deer skin, and each Sarki family shall supply two such pieces. If they cannot do so, they shall make payment in cash at the rate of 2 annas a piece. Transport the hides through the Jhara labor of people inhabiting the area under your jurisdiction and deliver them to the Dittha of the Magazine (Munitions Factory at Kathmandu) every year."

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